

means of grace; who only once in a while drop into the sanctuary to hear the Gospel message, members who, if the life of the church depended upon their support, and attendance at public worship, would break up any congregation, in a short time. This is the class of membership in the Brethren Church to which I wish to call the attention of this Conference. That there are such members in the Brethren Church, and that they have at least been neglected to some extent in the past, in some of our congregations, if not altogether, is a truth that cannot be denied. The Great Shepherd of souls gave his life for his sheep; he called them by name and they knew his voice. The under-shepherd or pastor, to be successful must know his sheep by name, and they must learn to hear his voice, otherwise how can he lead them. Can this be done by the pastor who is serving two, three or four congregations scattered over a large territory?

Is it possible for the Shepherd to go after so many sheep scattered far and near, as often as they carelessly and wilfully remain away from public worship; However if the fishers of men be wise as serpents, and harmless as doves, may not their wisdom lead them to surmount this apparent difficulty, by classifying their flocks, carefully noting the different grades of sheep, especially those that do not come to the fold or sanctuary on the Lord's day to hear the Shepherd's voice. They are the class that are in danger of going astray, of being lost to the fold, of being devoured by roaring lions. This is the class that should have the immediate attention of the shepherd in charge. We are commanded to visit the sick and afflicted in body, which may also apply to the spiritual sickness and affliction of the soul. But we are not commanded to visit or seek after them that are whole, that need no physician. The members who are always regular in attendance at church, I believe would readily forego the pleasure of their pastor's visit, if they knew that his time was employed in going after those who are indifferent and careless in regard to their attendance at public worship. But now I think I hear some one say, I have gone after such cases, and my efforts were a complete failure. But ah, says another, I too have gone after that class of brethren and my efforts were a complete success. There is a big human heart somewhere down in people, if you can but get at it, and how to get at it may require careful study and much cross bearing on the part of the pastor. If however the difficulty be great, the glory in surmounting it will be exceedingly and far greater. Success in this direction will

not only bring a reward to the congregation and pastor, but there will be more joy in heaven over one sinner that repenteth than over ninety and nine just persons which need no repentance.

Successful work along this line means a revival of dead forces in the church, and best of all the salvation of precious immortal souls. Christ came not to call the righteous but sinners to repentance. If there are unrighteous brethren and sisters in the church, is it not the burden and mission of the church to reclaim them if possible from their unrighteousness. And of this class if there be those who neglect attendance upon the outward means of grace, the best method I can conceive to recover them is to visit them as often as they negligently remain away from preaching service and insist upon their regular attendance at public worship, and particularly communion services. To gain this point with any careless member goes far toward saving a soul from eternal death, and hiding a multitude of sins. To lose this point after careful, continuous and prayerful duty along this line by the pastor, means a member lost to the church, and such should be informed of their loss and by the consent of the congregation in which they hold their membership their name should be stricken from the church roll. But how can the pastor have knowledge of the absent members of his congregation at each service, when his heart and mind should be occupied in breaking the bread of life to his people? To overcome this seeming difficulty I would suggest that the workers of the congregation take this matter in hand, make out a list of the negligent church going members, and appoint a committee, whose duty it shall be to record their attendance at each service, and if absent, investigate to discover if possible if there was any good reason for non-attendance; and if none can be found report to the pastor at once, whose duty it should be to visit them, and make them understand that he has an absolute interest in their welfare. The teacher to be successful in teaching an indifferent, careless, refractory scholar, must first study his disposition, learn his weakness and make his pupil understand that he is master of the situation and will do the very best that can be done to advance his interest. Just so with the minister in dealing with the class of members we have considered, to gain them and do them good, they must be made to believe and feel that their pastor is their best friend and is most deeply interested in their welfare. Dr. Chalmers has well said that a house going pastor makes a church going people. Then let the Brethren Church have plenty of house going

pastors, and with God's blessing which always follows the faithful performance of duty, we will by and by gain the victory. Summit Mills, Pa.

King's Children.

EVANGELIZATION OF THE WORLD.

Continued from October King's Children.

OUR RESPONSIBILITY.

Methinks I can hear some of you say, if these things be true, it is a woeful state of affairs, but why does God allow it, or permit it to be so? Ah, my friends, if God were to blame we might well wash our hands, but the responsibility rests on man; upon you and me. God through Christ projected, and exemplified, and consummated the plan of salvation, and then handed over its extenuation to the Holy Ghost, through the medium, or the agency of man, that in the successful consummation of it, the faithful followers of the Master will share in His Glory; and in the extent of its failure, the unfaithful will suffer loss.

Listen; "When I say unto the wicked, O wicked man, thou shalt surely die; if thou doest not speak to warn the wicked from his way, that wicked man shall die in his iniquity but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way, to turn from it, if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Ez. 33: 8-9. If we faithfully warn the people, our hands are clean from their blood, whether they are saved or not. Some one may ask, who is the wicked man that I shall warn? My father, mother, brother, sister, son, daughter, friend, neighbor, or the wicked of the whole world? Will you ponder this question in the light of God's word, and then dare to say that it means any less than every sinner under the canopy of heaven; and in a special sense it means the unenlightened, degraded heathen that know not God. Jesus says, "Go ye into all the world, and preach the Gospel to every creature." Mark 16: 16. And again He says, "And this Gospel shall be preached in all the world, for a witness unto all nations, and then shall the end come." Matt. 24: 14. John, on the Isle of Patmos saw a great multitude which no man could number of all nations, and kindreds, and peoples, and tongues, who stood before the throne, and before the Lamb, clothed in white robes, and with palms in their hands." Rev. 7: 9. This shows that somehow the Gospel had reached every nation, kindred, people and tongue. Who was instrumental in bringing it about? Have we a share in it? Will we